

would be justified in the use of the hatchet. Let one invade our little chapel here in Conemaugh and we will never stop to suppose the case, but the saloon keeper would soon find out that the Brethren congregation of Conemaugh take a more definite stand against the damnable business than mere supposition. If a drunk would come into our church and interrupt the services would we stop to suppose whether we had a right to put him out? Nay, verily. If the judge of Cambria Co., Pennsylvania would grant a man license to sell whiskey on one corner of our church property I would say our only resort to drive him off would be thru the channels of law; but if he would come without any legal right I want to say and say it with emphasis that no lawyer would get any of our money. There would be no supposing what would be done.

If my dear Brother Cassel wants the job of regenerating brewers, saloon keepers and vice breeders, as for my part he can have it and I bid him God speed, for they need it bad enough, but he will not get very far until he will find that he will have an awful elephant on his hands.

What professing Christians want to do is to take a definite stand against all evil and ever show our colors. Let us do our part and the Lord will do his.

#### HOT WEATHER AND RELIGIOUS LUKEWARMNESS

Z. T. LIVENGOD

In God's Book the heaviest condemnation is pronounced upon *indecision* and *lukewarmness*.

Joshua required of his people that they make a decision, either for God or the enemy. Better decide for Satan than make no decision at all. God *can* not and *will* not use the lukewarm churchmember.

The human stomach is a good deal like the Lord in that respect. It can accept and hold very agreeably hot or cold water, but lukewarm water is an abomination unto the digestive apparatus. Even so it seemeth good unto the Lord to spew out lukewarm Christians.

Jesus commended the unjust steward because he at once made a decision. There is more hope for a red hot sinner than for the man who is nothing.

Jesus did not so much condemn riches as he did the hoarding of it; using them for self alone. The Lord freely gave unto us; he desires that we are equally free in giving, not only of our money and means but our service, our mental, our spiritual and our social means.

I am sorry, brother editor, that you must call upon such a weak vessel as your humble servant for material for our church paper. Yes, verily, I am sorry. Where are the "Goliaths"? Where are the Daniels? Where are the Elijahs? Come, Brother Tombaugh, Brother Harrison, Brother Knepper, Brethren E. L. and C. F. Yoder, and a number of

others equally conspicuous; where are you and what are you doing? I wonder whether Brother S. H. Bashor could be induced to again take up his pen and use it for the enriching and blessing of our church paper? What say you my good brother?

I would not have you think for one moment that any of these brethren have made no decision for Jesus and are not working for him. No, but you are not writing for the EVANGELIST during the hot weather as you might.

#### A SERMON

B. C. MOOMAW

Heb. 2:1: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

The first chapter of Hebrews states clearly the superiority of the dispensation of the Son over the dispensation of angels, and our text is the conclusion based upon this premise. For, as the Apostle reasons, if the dispensation of angels carried so much authority, what must we expect from the dispensation of Christ? If it was necessary to give earnest heed to the commands of the law, much more is it necessary to give earnest heed, yea, "more earnest heed" to the commands and warnings of the Gospel. The Lord himself has spoken, and there is no higher authority. It is God's "last word," it is the final provision for human salvation, therefore whatever else we may let slip, these words of the Gospel should be fixed in the mind and heart.

As we all know, the Apostle touches here a characteristic of our human nature in regard to spiritual things, and that is the amazing inattention and indifference of hearers who sit under the sound of the Word. The minister is everywhere aware of this, and struggles against it. Men and women listen with blank, unintelligent, unemotional faces to the proclamation of eternal life. The offer of divine pardon for mortal sins floats about in empty space. Solemn warnings find lodgment only in the cobwebs of the ceiling. How earnestly the preacher strives and prays that he may break thru this chilled steel wall of inattention and indifference. Now it is well known that this indifference to spiritual things has a basis of *hostility* to spiritual things, and that makes the matter worse. It is easier to deal with a dull person than a perverse one. The experienced preacher knows what it is to bump against these impossible people, who are proof even against omnipotence, for there is one thing omnipotence cannot do, and that is to shove an unwilling soul into a state of salvation. He has plugged up his ears with a chunk of perverse will, and neither the thunders of the Law nor the melodies of the Gospel can by any possibility reach his inner man.

But I think that the Apostle was addressing himself particularly to the Hebrew Christians, and therefore to all Christians. Even these awakened people were in danger of let-

ting the words of Christ and his apostles slip thru the memory, or slip from their hold upon the thought, consciousness, hope, faith or whatever else constitutes the spiritual man. Perhaps there was greater need of this exhortation in those early days than now, since they did not have the printed word so universally distributed as we have, nor did they have the thoroughly organized pastorate that we now enjoy, by which we have provided, with considerable trouble, that our carelessness shall be dingdonged every week, and the things which we have let slip for six days picked up again and again on the Sabbath and crammed back into our recollection. It is a convenient and comfortable process, but let us beware lest our indifference is not mended by any such or any sort of external counteraction.

We are talking now to Christians, and we ask: Why should you require that your pastor should repeat to you *anything* of vital importance that you have heard from his lips within the past twelve months. Why? Why? Look at the example of the Ethiopian chamberlain. He heard only one sermon, and that perhaps not a very long one. It came from a total stranger that he had just picked up on the desert road. He had neither time nor opportunity to look up the preacher's credentials, nor to verify his statements concerning the crucified Christ, the risen Christ, the glorified Christ, all news to him, yet he went on his way rejoicing, never again perhaps to hear a sermon, but to plant nevertheless a church in Ethiopia that has stood to this day. You, you Christian, comfortably propped up in that pew, what do you want with a *hundred sermons a year*? What do you *do* with them? See what the Eunuch did with *one* sermon. He gave "earnest heed" to the words which he heard. He held on to them with a grip like unto that with which a man of the world holds on to his gold, and he took those words to his distant home and planted them as a precious seed, which the Lord blessed to a bountiful harvest. Is there nothing in this narrative that touches your conscience, or awakens a sense of responsibility, or gives you a glimpse of opportunity?

It is a fact we are bound to recognize that we have lost the art of "earnest heed," except doubtless in such temporal matters as usually arouse every faculty to alert attention. Now let us imagine our preacher ascending the pulpit and beginning his message. We expect him of course to talk to us about the matters of the soul and the divine kingdom, the eternal life, the "rest that remaineth," the triumph over sin, and death, and grave, and other variations of the one great theme of salvation, and we make some considerable effort not to look as sleepy as we feel. Several tentacles of our minds are reaching out, it is true, toward the cares, occupations and interests of the past week, but one or two tentacles are feebly extended toward the preacher, and while we are mentally calculating the profits of that new busi-